

Does your baking powder contain alum? Look upon the label. Use only a powder whose label shows it to be made with cream of tartar.

NOTE.—Safety lies in buying only the Royal Baking Powder, which is the best cream of tartar baking powder that can be had.

THE CHURCHES.**First Presbyterian.**

Rev. George L. Curtis, Pastor. Sunday services: Morning worship 10:30 Sabbath-school, 12:10. Christian Endeavor, 1:00. Evening worship, 7:45 o'clock Prayer-meeting each Wednesday night.

Westminster Church.

Rev. George A. Faull, Pastor. Divine Worship at 10:30 A. M. and 7:45 P. M. Sunday-school at 12 M. Young People's Prayer Meeting at 6:45 P. M. A cordial welcome all.

Park Methodist Episcopal.

Rev. Dr. O. S. Woodruff, pastor. Men's meeting Mizpah Brotherhood 9:45 A. M. Church Services at 10:30 A. M. and 7:30 P. M. Sunday-school at 12 M. Vesper service Epworth League at 7 P. M. Tuesday evening's classes meet at 8 P. M. Wednesday evening prayer Service at 8 P. M. Friday afternoon at 3 o'clock Junior Epworth League.

German Presbyterian.

Sunday services: Preaching by the pastor, Rev. Remi J. Buttinghausen, at 10:30 A. M. and 7:30 P. M. Sunday-school at 2:15 P. M. Prayer-meeting, Tuesday at 8 P. M. Young People's Society, Friday, at 8 P. M. Young Men's Christian Association meets on Thursday evenings at 8 P. M.

Fifth Baptist Church.

Rev. Fred W. Bule, pastor. Sabbath preaching services at 10:30 A. M. and 7:30 P. M. Sunday-school at 12 M. Young Men's Prayer and Soul Winner's Club. Sabbath at 6:45 P. M. Christian Endeavor meeting Tuesday at 8 P. M. General Prayer and Conference meeting Wednesday at 8 P. M. Junior Endeavor Friday at 3:30 P. M. Everybody welcome. All seats free.

Glen Ridge Congregational.

Corner of Ridgewood Avenue and Clark Street. Rev. Elliott Wilber Brown, D.D., pastor. Sunday morning worship at 10:45; Sunday-school at 12 M.; Young People's Society of Christian Endeavor, 7 P. M.; Evening worship at 7:45; Church prayer-meeting Wednesday at 8 P. M. day at 8 o'clock.

Waianoa M. Church.

Rev. S. Tredoux Jackson, Ph. D., Pastor. Devotional Meeting, 9:30 A. M.; Preaching, 10:30 A. M., subject, "Good News." Sunday-school at 2:30 P. M.; Epworth League, at 6:30 P. M.; Preaching at 7:30 P. M., subject, "Does Death End All?"

Church of the sacred Heart.

The Rev. J. M. Nardello, pastor. First Mass, 6:30 A. M. Mass and sermon, 8:30 A. M. High Mass and sermon, 10:30 A. M. Sunday-school, 3 P. M. Vesper service, 3:30 P. M.

Christ Episcopal.

Corner Bloomfield and Park Avenues. The Rev. Edwin A. White, rector. SUNDAY SERVICES: Celebration of Holy Communion, 8 A. M. Morning prayer and sermon, 11 A. M. Sunday-school at 9:30 A. M. Choral Even Song, 4:30 P. M.

East Orange Baptist Church.

Prospect Street. Services at 11 o'clock A. M. and 7:45 P. M. Sunday School at 12:30 P. M. Prayer-meeting at 7:45 Friday evening.

Montgomery Chapel.

Wilson S. Phraner, Superintendent. Preaching every Sunday evening at 8 o'clock. Service of Song at 7:45 P. M. Sunday-school at 3:30 P. M. Young People's meeting at 7:45 P. M.

During the week the gymnasium and reading room will be open for men and boys. Monday, Tuesday, Wednesday and Saturday evenings from 7:30 to 10 P. M., and on Saturday afternoon from 1:30 to 4:45 P. M.; for ladies and girls on Thursday evening from 7:30 to 10 P. M. Montgomery Chapel Cadets will drill on Friday evening.

Unitarian Church.

Unitarian Church (Unitarian) Chapel street, Montclair. Sunday, January 28, Rev. Louis H. Buckshorn, of Concord, New Hampshire, will preach. Subject, "Nature and Spirit." Services begin at 10:45. Sunday-school and Classes. Boys' Class immediately after service. The seats are free and all are welcome.

Sunday Services.

Until further notice the services at Ascension Chapel (Episcopal), corner Montgomery and Berkeley Avenue, will be as follows:

8 A. M., Holy Communion, except first Sunday in month; 10:30 A. M., morning prayer and sermon; 3 P. M., Sunday-school; 7:30 P. M., service of song; 9 P. M., evening prayer and sermon.

St. John's Lutheran Church.

Corner Liberty Street and Avenue Place. Rev. H. A. Steininger, pastor. Services 10:45 A. M. and 7:45 P. M. Sunday-school at 3:30 P. M. Leader's Aid Society first Sabbath of every month at 3 P. M. Junior Society last Thursday of every month at 7:45 P. M.

**he Other Side of Things—Straw
gance.**
(Continued.)

Not only would those who work in the great manufacturing establishments feel the shortage of work (therefore, of income), in case all the rich people became "thrifty," holding on to their dollars, instead of spending them. The florists, the decorators, the artists, the caterers, would find an emphatic shrinkage in their orders, and those who make holiday goods, birthday goods and wedding-day goods would find their business almost wrecked. Nor would the adversity stop there. All those people whose incomes were decreased, would have to live more economically. That is, they would wear their clothes longer and therefore buy less of the tailor or of the clothing merchant, and these people would buy less of the cloth makers, and the cloth makers would buy less cotton and wool of the farmers. So also all of these people would economize on food, cutting down on the cost of table supplies. That would be felt by the farmers, the gardeners, the fruit growers, and the meat growers, and by the merchants who deal in all sorts of food products, for "hard times" once started go on in a steady way, skipping no home and visiting every employment.

Therefore, we who are not rich ought to bless our lucky stars every time we see our rich people rush along in twenty thousand dollar automobiles, wearing costly clothing, and every time we read of their building, palatial homes and furnishing them, and often refurbishing them with royal extravagance, and whenever we learn of floral decorations at marriage feasts costing thousands of dollars, and for each and every extravagance (the bigger the better), of their extravagant lives. Every dollar goes to pay the workers who produce the articles upon which the rich expend their millions.

True, that extravagance may harm those who indulge in it, but it blesses the whole of the rest of the nation by providing a great demand for labor, that otherwise would leave thousands of poor families in bitter poverty who now find comfort and plenty by remunerative employment.

Not all of the material prosperity of the country is due to the lavish living of the rich. In the United States the spirit of ambition is quite as strong in those of moderate means, and even among those of very limited means, as among the rich, and according to their means they live quite as extravagantly.

It is a matter of common observation that many families in any community "live quite beyond their means." Nor is this confined to those of moderate or limited means. The very poor, even the objects of charity, have the same ambition that feeds the extravagance of others.

Here and there among our millions are a niggardly, miserly soul, who holds on to his millions with a stony grip that robs the working multitudes of the blessing he has it in his power to give, would be only change from miserliness to extravagance. Here and there among those of us who are not rich is a miserly soul, who "pinches every quarter-dollar until the eagle squeaks," as it takes its final slip out of his stony grip, but such cases are rare in the United States. As a people, rich and poor alike, we are full of extravagance.

Material prosperity is but a part of the blessing of extravagance. Since our schools, public and private, can only thrive well when the money-flow of the land is at full tide, it follows that the intellectual progress of our youth is also dependent, upon a large indulgence of extravagance.

No institutions feel "hard times" more sharply than those known as religious. Our church treasures and our missionary funds suffer keenly whenever the money-flow of the country is decreased. It follows therefore that the moral advancement of the nation is jeopardized whenever extravagance is curtailed.

Now all this is a matter of serious consideration. It must be remembered that there is just as much money in the United States in hard times as in good times, so it is not the amount of money in existence that makes the difference. It is the amount in circulation. Extravagance sets money in circulation. Thrift stops its circulation and piles it up in stagnant hoards, in old stocking legs, in carefully chosen hiding places, in family safe and in great safety deposit vaults.

Of course extravagance without labor would bring financial ruin. The two must go hand-in-hand. However, if extravagance ceases, labor is no more in demand. Therefore, whoever you are, whether you become conscious of an extravagance in your own part, comfort yourself with the reflection that you have thereby added your mite to the building of the material, intellectual and moral advancement of America.

T. W. Hawes

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